

THE GOSPEL REFLECTOR.

PUBLISHED BY R. WINCHESTER, PASTOR OF THE BRANCH OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN PHILADELPHIA.

"WHEN GOD WORKS WHO CAN HINDER?"

VOL. I.] PHILADELPHIA, MAY 1, 1841.

[NO. 2.]

THE SECOND COMING OF CHRIST, AND THE DESTRUCTION OF THE WICKED.

(Continued from page 224.)

It is asserted because Jesus said, "this generation," &c., that all that is mentioned in the chapter was fulfilled in the generation which was on the stage of action when Christ was on earth. Where is it written that the sun was darkened, the moon turned into blood, that the stars fell from heaven, and that Christ came in the clouds of heaven with his angels, with power and great glory at the destruction of Jerusalem? We answer; nowhere. Some historians pretend to say that there were fearful sights seen over the city at the time; but it cannot be found in the annals of either sacred or profane history that Christ came with power and great glory at that time. Indeed, the parable of the fig-tree explains it; when we see any tree begin to put forth its leaves we know that summer is nigh at hand; so in like manner when we see the before mentioned signs appear, we may take warning that the coming of the Lord is nigh at hand. Therefore, the generation in which the signs begin to make their appearance, such as the gospel being preached to all nations, as a witness, wars and rumours of wars, pestilences, famines, earthquakes, the seas heaving themselves beyond their bounds, signs appearing in the heavens, stars falling, sun darkened, moon having the appearance of blood, &c., &c., shall not pass till all things which are mentioned as antecedents to the second coming of Christ are fulfilled. To read the verse as follows explains the whole matter: "Verily I say unto you

this generation in the which these signs make their appearance shall not pass, till all these things be fulfilled." This most unquestionably is the true meaning of Christ; if not, then there is no agreement between his testimony, and that of the prophets and apostles. Surely, if this is not his meaning, his own words do not agree; first, it is said in Luke, that the Jews should be carried captive into all nations, and that Jerusalem should be trodden down until the times of the Gentiles be fulfilled; second, he said "this generation shall not pass till all these things be fulfilled." If the word *this* refers to his generation, or the first century, then the times of the Gentiles were to be fulfilled in that generation; but we have before said that the times of the Gentiles are not yet fulfilled; therefore, it cannot be possible that Christ alluded to any other generation than the one that we have before mentioned.

The prophecy of Joel places this coming of Christ in the future as yet, speaking of the second coming of Christ; he mentions the same signs that Jesus mentioned: "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion, and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."—Joel, ii. 30–32. When Jerusalem was destroyed there was no deliverance there; but on the contrary Christ said: "Let him which is in Judea flee to the mountains." The testimony of Peter is positive on this subject: "And he shall send Jesus Christ which before was preached unto you: whom the heavens must receive (retain) until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."—Acts, iii. 20, 21. From this we discover that Jesus is not to come until the times of the restoration of those things spoken of by the prophets; and we have already shown in the former part of this work that the House of Israel are to be restored, and Jerusalem rebuilt. It is also a prominent item in the prophecies of the Jewish prophets, that the earth will undergo a great change at, or prior to the coming of the Messiah; so much so that the land of Canaan will again flow with milk and honey, the mountains be thrown down, the vallies exalted, and the barren and thirsty land become fertile; and in a word, the curse be taken off of the earth so that it will yield its fruit in an abundance. These are all works of restoration that the prophets have mentioned, and according to Peter, heaven is to receive Christ till this work of restitution commences: and during the times, or in other words, while this work is progressing he will come with power and great glory. The destruction of Jerusalem was certainly not a work of restoration; but to the contrary there was a great destruction and scattering; therefore, every one who is in possession of his reasoning faculties, and a believer in the scriptures, will at once discover the impropriety of saying that the

Messiah came at the destruction of Jerusalem, or at any time since: for heaven must retain him until the times of the restitution of all things, which God hath spoken of by the mouth of all his holy prophets since the world began.

St. John was banished upon the island of Patmos in the year of our Lord ninety-four, or ninety-six, being twenty-four or twenty-six years after the destruction of Jerusalem. At which time he received many revelations, and while in a prophetic vision Christ said unto him: "Behold I come quickly and my reward is with me." He also prophesied of his coming, saying: "Behold, he cometh with clouds; and every eye shall see him." This at once places the second coming of Christ in the future from the destruction of Jerusalem.

The following is quoted to prove that Christ came at, or near that time, "Verily I say unto you there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom."—Matt. xvi. 28. We have no hesitation in believing that it was just as easy for the Lord to preserve an individual or individuals, that they should not taste of death, in the Apostolic age of the world, as it was for him to do it in the Antediluvian age, or that in which the prophets lived; therefore, it is possible that Christ intended to, and has preserved some one of his disciples that he has not tasted of death, and will remain so till he comes. Indeed, from what is recorded of St. John the beloved disciple, we are led to conclude that Christ promised something of the kind to him. It is said in the xxi of John's Gospel, from the 20 to the 23 verse inclusive: "Then Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned on his breast at supper. Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, *if I will that he tarry till I come, what is that to thee? Follow thou me.* Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die; but *if I will that he tarry till I come, what is that to thee?*" Surely such a saying would not have went abroad among the brethren without something as a foundation for it. John says of himself, that an angel gave him a book and told him to eat it, and then said: "Thou must prophesy again before many people, and nations, and tongues and kings"—Rev. x. 11. We leave the reader to judge whether or not, Christ in saying that there "be some standing here that shall not taste of death till the Son of man shall come in his kingdom," alluded to what we have said of John. (However, we do not pretend to say that John is travelling about among the nations that we have a knowledge of; but that the Lord has preserved him that he should not taste of death. Let every one judge for himself about this.) If he did not have reference to the preservation of John; perhaps he alluded to what is recorded immediately after: "And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light."

—Matt. xvii. 1, 2. Hence, if he alluded to either what is said concerning John, or to his transfiguration, it does not establish the idea that he came at the destruction of Jerusalem.

The sect in Christendom that call themselves Universalists, are perhaps the most eager to establish the idea that Christ came at the destruction of Jerusalem, in order to fix the time of the destruction of the wicked from the presence of the Lord, and the separation of the righteous from them; as is mentioned in the xxv chapter of Matt. 31 and 32 verses, and the casting off the unrighteous where there shall be weeping, wailing, and gnashing of teeth, also at the destruction of Jerusalem; and thus wave the force of the scripture that speaks of the condign punishment of the unjust, by placing all these things in the past time. But the following shows the fallacy of such an idea: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; *afterward they that are Christ's at his coming.*"—1 Cor. xv. 22, 23. The Universalists contend that all the human family are Christ's, in the full sense of the word, and for a moment we will admit the proposition to be correct, and see what will be the inevitable conclusion. First, if all are Christ's without any respect to righteousness, then all had, or will have a resurrection at his coming; second, if he came at the time Jerusalem was destroyed, then of course all had a resurrection at that time; and Christ said, "in the resurrection they should be as the angels of heaven;" therefore, if all had a resurrection at that time, then all are as the angels of heaven; and if we are his people, we had a resurrection then: consequently we are as the angels of heaven! This conclusion of necessity follows, if we admit that Christ came the second time when Jerusalem was destroyed. Who can believe such an absurdity? Certainly, no reasonable person can! Surely, if Christ came at that time, the resurrection of those that are his is past; and if we have had none, then we are out-laws without a foundation for a hope, and without a promise of a glorious resurrection: therefore, as Paul says: "Let us eat, drink, and be merry, for to-morrow we die." O Lord, deliver thy people from such fanaticism and absurdity, and hasten the happy day when thy glory shall be revealed in the clouds of heaven; when thy saints shall no longer cry under the altar, saying, how long, O Lord, thou who art true and faithful, dost thou not avenge us of our enemies; when thy prophets shall have a glorious resurrection; when the powers of death shall be destroyed, thy kingdom come, and satan restrained from tempting thy people. Thine ancient saints rejoiced in hope of these blessings, and privileges, and thou hast promised the same in thy word to thy people of the last days. Help thy people then, O Lord, to rise above all the vain and foolish doctrines, and opinions of men, and to immerge forth into the fulness of the light of thy glorious gospel, and look forth with joyful anticipations, and with acclamations of praise to thee, and hail in the distance the day of ~~arrival~~ *thy coming*.

Having made the foregoing observations to show the impropriety of the idea, that Christ came the second time at the destruction of Jerusalem, we will now proceed to a more extensive examination of the prophecies connected with this subject.

We have already stated that it is a matter of dispute whether or not, Christ will come personally; but that in our opinion he will come as literally as he went away, which we will now prove.

The reader will remember, that the last time Jesus manifested himself to his disciples after his resurrection, he dined with them, and ate broiled fish and honey-comb upon the shore of the sea of Tiberias, and of course he appeared personally, and was in possession of his body: for said he to his disciples at another time: "A spirit hath not flesh and bones as ye see me now have." And Luke says: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus shall come again in like manner as ye have seen him go into heaven."—Acts, i. 9-11. If Jesus went into heaven personally, of course according to the above he will come personally.

Now as we have before quoted, there is to be great trouble and distress among the inhabitants of the earth, previous to the appearing of Christ; but when he comes he will decide the fate of the nations, and according to the scriptures the scene will be changed, and notwithstanding the Jews have had great tribulation ever since they were taken as captives, they will then be saved, and great destruction will come upon the Gentiles; thus fulfilling the saying: "On whomsoever this stone [Christ] shall fall, shall be ground to powder." Many have supposed that prior to his coming the Gentile world will be converted to Christianity; but we are told by Jesus: "That as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." But few shall be saved in comparison to the vast multitude of the human family. It is to be feared that as the Jews were mistaken in the prophecies, relating to his first coming, consequently rejected him; so the Gentiles will mistake his second coming for the general judgment, and thus in their own minds procrastinate it. But to hasten.

We have already quoted many passages, in which, the way and manner that the Lord will appear is clearly set forth; but in order that the reader may know the amount of evidence to support such a doctrine, we will insert a few more: "Now we beseech you brethren, by the coming of the Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son

of perdition."—2 Thes. ii. 1-3. This not only proves that the coming of Christ was a doctrine of the Church; but that he did not come when Jerusalem was destroyed: for according to the above, he was not to come until after the great falling away, and the setting up of the man of sin, "whom" the apostle says, verse 8th of the same chapter, "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Paul said to Timothy, but a short time before he sealed his testimony with his own blood: "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. iv. 8. "Unto them that look for him shall he appear the second time without sin unto salvation."—Heb. ix. 28. "I thank my God always in your behalf, that in every thing ye are enriched by him, so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."—1 Cor. i. 4-7. "For our conversation is in heaven from whence also we look for the Saviour, the Lord Jesus Christ."—Phil. iii. 20. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John, iii. 2. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Tit. ii. 13. We might insert much more scripture to prove that the second appearing of Christ was anciently a doctrine of the church; but we forbear in order to hasten to that which is more useful to us. It is said, there is a crown of righteousness laid up for those who love the appearing of the Lord; therefore it is necessary that we should know something about this appearing, for there can be no true love without a reason or a foundation for it: hence, we see the all importance of a correct understanding of this subject. Indeed, it is not a fable, or to use Peter's maxim: "We do not follow cunningly devised fables when we make known the power and coming of our Lord Jesus Christ."

We have before inserted what Jesus has said about his coming. (See again Matt. xxiv. 30; Luke, xxi. 27; also Mark, xiii. 26.) From these passages referred to we learn that he will come in his kingdom, and in the clouds with power and great glory. Paul wrote to the Thessalonian brethren as follows: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe."—2 Thes. i. 7-10. Thus Christ will come in a flame of fire with his mighty angels, and take vengeance on them that know not God. Jude says: "And Enoch also, the seventh from Adam, prophesied

of these, saying, behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed and of all their hard speeches which ungodly sinners have spoken against him."—Jude, 14, 15. From this we discover that Christ will come with his saints to execute judgment on the ungodly, &c. David says: "Out of Zion the perfection of beauty, God hath shined. Our God shall come and not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, (that he may judge his people.) Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah."—Ps. l. 2-6. "The Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth."—Ps. xcvii. 1-5. The foregoing is sufficient evidence to establish the idea that we have before advanced, that Christ will come with his saints and angels, and with a flame of fire and destroy the wicked.

But before he comes the Jews are to be gathered back, and commence to rebuild Jerusalem, and several nations will gather against them. Zechariah says: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee: for I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the days of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the East; and the mount shall cleave in the midst thereof toward the East and toward the West, and there shall be a great valley, and half of the mountain shall remove toward the North, and half of it toward the South."—Zech. xiv. 1-4. It is evident that the Jews mistook the predictions of the prophets relating to his second coming, for his first; therefore, they rejected him because he did not come as they expected; but when they are gathered upon the land of their fathers, other nations shall gather against them, and shall even succeed in taking half of the city, and cause great affliction to come upon its inhabitants; so much so that they shall be in great distress, and despair. But behold! in the midst of this distress, and anguish, a flame of joy, and gratitude, is kindled in the bosom of every inhabitant by the sudden appearance of their Messiah in a cloud; and as he sets his feet upon the mount of Olives their enemies will be terrified, and greatly dismayed. Then

will be fulfilled what John says about the great battle: "And the wine-press was trodden without the city, and blood came up to the horses' bridles by the space of six hundred furlongs."—Rev. xiv. 20. John declares that the holy city shall be trodden under foot forty and two months, and that two prophets shall prophecy in it a thousand two hundred and threescore days; but that they shall be killed, and after three days and a half, the spirit of life from God shall enter them, and they shall live again to the great fear of those nations who are assembled against Jerusalem; but the result will be the destruction of many of them; for the Lord will appear to fight the battle for his people [the Jews]; and then will be the time that the saints shall possess the kingdom: for said John: "The kingdoms of this world are become the kingdom of our Lord and his Christ, and he shall reign for ever and ever."—(See Rev. xi.) John writes thus in another place, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, it is done. And there were voices, and thunders, and lightnings; and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great; and the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."—Rev. xvi. 15-21. The prophets and apostles agree that when Christ comes great destructions will also come upon the wicked, especially those that are gathered against the Jews; and the plagues wherewith they shall be destroyed will be fire, pestilences, famine, terrible earthquakes, awful storms of hail, the sword, and to finish the work, Christ will destroy them with the brightness of his coming. According to John we have reason to believe that those nations that will gather against Jerusalem are the modern kingdoms of Europe, who are the fragments of the Roman empire; however, other nations perhaps will engage with them in the contest. Speaking of the ten kingdoms represented by the horns of the beast, he says: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful."—Rev. xvii. 14. John in another place describes this great battle that is to take place at the coming of Christ thus: "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called faithful and true; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many

crowns; and he had a name written that no man knew but himself; and he was clothed with a vesture dipped in blood: and his name is called the word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of the Almighty God. And he hath on his vesture, and on his thigh a name written, King of kings, and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the Great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image: these both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."—Rev. xix. 11–21. O ye nations of the earth, with all your religious ceremonies! how can it be possible that ye can be so blind as to fulfill this prophecy? The following answers this question: "For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. xvi. 14. Surely, this will be a time of distress, and no wonder that the prophet exclaimed that he should come; but who may abide the day of his coming? This will be a day of vengeance, when God will avenge himself of his adversaries; when the whole world shall be subjected to Christ, that he may reign King of the whole earth, as he now reigns King of saints; when mystery Babylon the great shall be exterminated or fall to rise no more; and when all that obey not the gospel shall be cut off. This will be the great battle of decision, which will decide the fate of the nations, and curtail the power of satan, that the thousand years of rest for the saints may commence. Isaiah in the xxiv chapter of his prophecy, is very explicit upon this subject: "Behold, the Lord maketh the earth empty; and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him." "The earth mourneth, and fadeth away; the world languisheth, and fadeth away; the haughty people of the earth do languish. The earth also is

desiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Thus we discover that priest and people are to share alike in the destruction because they have transgressed, and broken the everlasting covenant: and the following shows that this destruction will be so universal that but a few shall be left: "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are buried, and few men left." He says, verse 10th: "The city of confusion is broken down: every house is shut up, that no man may come in." Verse 17th: "Fear and the pit, and the snare are upon thee, O inhabitant of the earth." "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage and the transgression thereof shall be heavy upon it: and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." "Then the moon shall be confounded, and the sun ashamed, when the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Indeed, the earth will be smitten with the power of God, and removed out of its orbit, or in other words reel to and fro like a drunkard, and the transgression thereof be done away.

From the following we learn that the Lord will come with vengeance and destroy the wicked, and also with recompense to save his people: "Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you."—Isa.

xxxv. 4. Joel says: "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land." "The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them and will return your recompense upon your own head." "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plow shares into swords and your pruning-hooks into spears: let the weak say, I am strong." "Put ye in the sickle; for the harvest is ripe: come get you down; for the press is full, the fats overflow: for the wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining." Then when the nations are gathered to fight the Jews, and to oppose the Lord when he appears, and the great battle takes place,

the earth shall quake and tremble; and so awful will be the destruction of the wicked that the sun will be clothed with blackness like a woman mourning for her only son, and hide his face from such frightful scenes of disaster: the stars will also withdraw their light, and in a word, the whole heavens will be dressed in mourning. This will take place at or but a short time before the Lord will come. Joel further says: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy and there shall no strangers pass through her any more." According to the above the Lord will be the only hope of his people in that day. The Jews as a nation will then be convinced that He whom their fathers crucified is their true Messiah. Zechariah says: "And it shall come to pass in that day, that I [the Lord] will seek to destroy all the nations that come against Jerusalem. And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and as one that is in bitterness for his first-born."—Zech. xii. 9, 10. Thus the sudden appearance of Jesus in their midst will not only kindle a flame of joy in their hearts; but for the wickedness of their fathers in crucifying him, and their unbelief and hardness of heart, they shall mourn; but as one of the prophets has said, he will forgive their iniquity, and remember their sin no more; and as Joel says, he will be their hope in that day. Zechariah says in another place: "They shall say unto him, what are these wounds in thine hands? Then he shall answer, those with which I was wounded in the house of my friends." Joel concludes by saying: "But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion.

Malachi has given a description of the second coming of Christ and the destruction of the unrighteous: (See Mal. iii.) "Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Some have supposed that the above was fulfilled at the first appearing of Christ in the flesh; but we object to the idea; for we have no account of his sitting as a refiner to purify the Jews, and to purge away their iniquity at that time. The following shows that it was not fulfilled

then. "Then shall the offerings of Judah and of Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Every person knows that at the time Christ was on earth the offerings of the Jews were not pleasant unto the Lord. "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. * * * Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not." Chapter iv: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Son of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do this saith the Lord of hosts." According to the above when the Lord comes, we can discern between him that serveth the Lord, and him that serveth him not: for the earth will burn as an oven and all the proud and wicked will be cut off;—but the righteous have the promise of being saved. Men may deceive and be deceived until that time; but then it will be known who has worshiped God in sincerity, and who has not. Peter corroborates Malichi, speaking of the day of the coming of the Lord, he says: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and the perdition of ungodly men."—2 Pet. iii. 7.

From the above quotations we learn that so universal is to be the fire that those who come against Jerusalem will not be the only ones that will be destroyed; but the proud, the reprobate, and the ungodly of every description in other parts of the earth will also be cut off: for indeed, the earth is to be purified with fire. Isaiah speaking of that day, says: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence; as when the melting fire burneth, the fire causeth the waters to boil; to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou comest down, the mountains flowed down at thy presence."—Isa. lxiv. 1-3. Habakkuk is also very plain upon this subject, speaking of the coming of the Lord, (for he no doubt saw it in a vision; therefore he writes in the past tense,) he says: "O Lord, I have heard thy speech, and was afraid: "God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hands; and there was the hiding of his power. Before him went the pesti-

lence, and burning coals went forth at his feet. He stood and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. The mountains saw thee, and they trembled; the overflowing of the water passed by: the deep uttered his voice and lift up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed."—Hab. iii. 2-18.

He shall come, and who may abide the day of his coming? This is an important question, and one that concerns every son and daughter of Adam, and is necessary to be answered. We have shown in the former part of this work that the gospel shall be preached as a witness unto all nations before the Lord comes, and that the honest in heart shall be gathered from the midst the wicked; but according to our Saviour's parable of the ten virgins, five of which were foolish, and the others wise, some will even make a profession of religion and not be counted worthy to share in the glory that will be revealed at that time; consequently they will not be able to abide the day of his coming. If some make an exertion to be saved at that day, but will not have a sufficiency of faith, what will become of those who treat the subject with contempt, and say that it is a matter of little or no consequence to them whether he comes or not, to reign on earth? Let every one answer this question for himself. Christ said, as we have before quoted: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Matthew words it thus: "And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Thus one portion of the inhabitants of the earth shall be terrified and shall lament and mourn, while another part shall rejoice and hail the day with gladness. Paul writing upon this subject says: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the light, and of the day: we are not of the night, nor of darkness."—1 Thes. v. 1-5. We learn

from this that that day will not overtake the saints as a thief in the night, because they will be prepared and looking for it. Isaiah speaking of what the saints shall say at that time says: "And it shall be said in that day, lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." How can those who treat the subject with contempt say that they have waited for the coming of the Lord, and then rejoice when they see him? and how can those who deny his coming be prepared for it? Surely none but the pure in heart will be glad to see him—the rest shall mourn. And according to the prophets, but few will be prepared; consequently but few will abide the day of his coming.

Now let us sum up the whole matter as far as we have traced the subject. First, the Lord will send his servants to preach the fullness of the everlasting gospel to all nations as a witness of these things, or that the kingdom of heaven is at hand. Second, that the saints of the mixed nations, and of the tribe of Joseph upon this land, will gather to Zion, and the Jews to Jerusalem; at which time there will be signs in the heavens of blood, fire and pillars of smoke, pestilences, famines shall be prevalent among the inhabitants of the earth, and there shall be wars and great commotions among the nations, earthquakes shall also be in divers places. All these are signs of his coming. Third, many of the inhabitants of the earth will become so wicked, and destitute of the Spirit of God, that they shall go up to fight against the Jews. Fourth, the Lord will then be revealed in the cloud with his angels and with a flame of fire, and destroy them that fight against him. About this time the sun will be darkened, and the moon have the appearance of blood; the earth will reel to and fro like a drunkard, or in other words it shall be forced out of its orbit, and be tossed to and fro in the immensity of space, or to use the prophet's words, it shall be turned upside down and removed out of its place, and shall be like a chased roe, the mountains thrown down, the earth groan with awful earthquakes, which will shake it from centre to circumference, the heavens darkened, and all nature tremble, as though all were to be torn to atoms at once. In the midst of this confusion of the elements, those that have not faith, and have not their lamps trimmed and burning will be terrified, and begin to mourn and lament. All of a sudden the darkness will vanish from the heavens, and they will be unveiled; and Jesus with the grand retinue of heaven will heave in sight; every eye will gaze steadfastly upon them: for says the apostle, "every eye shall see him;" and as they draw near to the earth, the kings of the earth, the great men, the noble, the rich men, the chief captains, the mighty men, the free-men, the bond-men, priest and people, master and servant, mistress and maid, buyer and seller, and borrower and lender, shall endeavour to hide themselves in the dens and rocks of the mountains, and shall begin to say, come, O ye rocks, and mountains, and hide us from the face of him that sitteth on the throne,

and from the wrath of the lamb: for the great day of his wrath is come; and who shall be able to stand? (See Rev. vi. 14-17.) But behold the earth will take fire, and then as the prophet says, it shall burn as an oven and the wicked shall be burnt up, and it shall leave them neither root nor branch. And according to the scriptures, so intense shall be the heat of this fire, that the mountains shall melt like wax. Thus the wicked as the apostle says, shall be consumed with the brightness of his coming, or in other words burned with fire. This fire that will destroy the wicked will be no detriment to the saints; but their joy. But says the reader, you astonish me: for how can that be? We will tell you. This fire is the glory of God, for says the apostle, "Our God is a consuming fire; and you will remember that when the Lord appeared unto Moses, Nadab, Abihu, and the seventy elders of Israel, upon Mount Sinai, that it quaked exceedingly: for the Lord in a small degree appeared in his glory. But when the children of Israel saw this, they were afraid to approach the mountain, and said, let us not go up lest we be consumed. Moses and the elders, went up and were not consumed because they had faith; but the children of Israel could not abide the presence of the Lord, because they had not faith. This is the reason why the wicked cannot abide the day of his coming. Indeed, it will require as much faith to abide that day, as it did for Shadrach, Meshach, and Abed-nego, to abide the flames of the furnace. But says one, tell me, more particularly how the righteous will be saved?

This day of the coming of Christ will overtake the wicked, as we have before mentioned, as a thief in the night, or when they as little expect it, as the Antediluvians did the flood, or the Sodomites their destruction by fire. But it will be remembered that at both the flood, and the destruction of Sodom and Gomorrah, the righteous were delivered by faith and works; first, Noah and his family by the ark; second, Lot and his family by fleeing Zoar. The disciples of Christ were also delivered by fleeing to the mountains, when Jerusalem was destroyed; but so much greater will be the destruction at, and a short time before the coming of the Lord, that the prophet calls it the *great and notable day of the Lord*. Mount Zion, and Jerusalem, will be the places of deliverance at that time; but for reasons that will hereafter appear to the attentive reader, we believe that Zion will be the principal place of deliverance for the saints that have before embraced the gospel. And so perfect will be the deliverance in Zion, that just before the Lord comes, he will send his angels, and gather to Zion those that were so situated that they could not go there before. This will be but a short work; but a powerful one. Indeed, two shall be in a bed, the one that is righteous shall be taken and waisted on the pinions of faith, and in a moment, as it were, set down in Zion. (See again Matt. xxiv. 31.) For indeed, the Lord has decreed that his saints shall be gathered together before he comes. When he comes they will be either in Zion, or in Jerusalem; and during the time of the com-

motion of the elements, and as he comes near the earth, the saints will mount up on wings as eagles, (wings of faith,) or flit through the ethereal sky, and meet the Lord, and join the hallowed throng in the air. For proof of this, we insert the following: "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thes. iv. 15-17. Thus when the Lord appears the bodies of the saints that sleep in the dust shall burst their tombs and mount up on high together with the mortal saints, to meet the Lord. With this exalted idea of the appearing of the Lord, and the glorious salvation, or deliverance of his people, we are not astonished that the Saviour should say: "When ye see these things begin to come to pass, then look up, and lift up your heads and be glad; for your redemption draweth nigh." Indeed, the path of the saints has ever been paved with scenes of affliction, privation, and hardship; and in a word, like Lazarus, they have hitherto received their evil things, while on the other hand the wicked have had their worldly pleasure; but then, the scene will be changed, and the saints will possess or enjoy that *rest* that they have so long anticipated; but the unrighteous will be cut off. But says one, what will become of Zion, and Jerusalem, at the time the saints are with the Lord in the air, and the wicked are being burnt? We answer, the Lord will preserve them.

After the wicked are destroyed, and the earth purified by fire, and made fit for the abode of the righteous, will be fulfilled what Zechariah says: "The Lord my God cometh with all his saints with thee" [him]. For how could the saints that remain in the flesh till he comes, come with him, except they first meet him, and then come with him.

We would here remark, that when the Lord appears to deliver the Jews from their precarious situation, every eye shall see him; but not the full extent of his glory; but when he appears in Zion with all his saints and angels, the fullness of his glory will be revealed to his people. Then will be fulfilled what David says: "When the Lord shall build up Zion, he shall appear in his glory."—Ps. cii. 16. Isaiah says: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."—Isa. lix. 20. Joel says: "The Lord shall roar out of Zion." Indeed, after the earth is purified with fire, Jesus with all the grand retinue of heaven will set their feet upon mount Zion; and then will be fulfilled what Paul says about the dispensation of the fullness of times: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fullness of

times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, in him."—Eph. i. 9, 10. Oh, the happy day, the glorious time when saints and angels meet! Surely, there we shall meet our father Adam, and the Antediluvian patriarchs, Enoch and the church of the first-born, Noah, Abraham, and the prophets, the apostles and all the saints from Adam to the latest birth. Oh, what glorious promises! my soul leaps forward at the thought.

If I am called "deluded," let me live for that day. If I am forced to pass through scenes of sorrow and affliction, and to become a companion of the beasts of the forest, or to wander in the wild desert, and seek a shelter in the dens and caves of the rocks, because of my religion, let me keep the faith. I will endure the toil, supported by the word of God, only let me have part in that happy meeting when saints and angels shall greet; when Zion shall ring with the voices of the saints from every corner, with loud hosannahs to God and the Lamb; and when the voice shall be reiterated from one end of Zion to the other, saying, crown Jesus as King of kings, and Lord of lords; for he is worthy: for he hath redeemed us by his own blood out of all nations, destroyed our enemies, curtailed the power of satan, and brought us to enjoy that *rest*, that he hath ever promised since the beginning of the world. Then the kingdom of heaven will be established on earth; that the will of God be done on earth as it is done in heaven, and the immortal saints reign as kings and priests under Jesus Christ; which will continue uninterrupted for the space of one thousand years at least. Daniel describes this as follows: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom; that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."—Dan. vii. 13-18. John speaking of this happy day says: "And I looked, and, lo, a Lamb stood on the Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads." "And they sung as it were new song before the throne, and before the four beasts and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."—Rev. xiv. 1-3. John defines this subject in another place, in which he says that the hundred and forty and four thousand were sealed out of the several tribes of Israel, and mentions another company which were collected from all nations. Then will be the great feast or marriage supper of the Lamb, or as the apostle says: "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted, that she should be arrayed in fine linen, clean and

white: for the linen is the righteousness of saints. And he said unto me. Write, blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God."—Rev. xix. 7-9. When Christ administered bread and wine to his disciples as the emblems of his broken body and spilt blood, he told them to do it until he come; but said that he would drink wine no more with them until he would drink it anew in his Father's kingdom. It is evident that upon the same principle that the children of Israel were commanded to offer sacrifices upon the smoking altar, as a type alluding to the great sacrifice that was offered upon the cross for the sin of the world, the followers of Christ are commanded to break bread, and administer wine, not only, in commemoration of the broken body and spilt blood of Christ: but to keep them in remembrance of that happy day when Jesus shall gird himself, and administer it anew in his Father's kingdom, to all the saints and prophets from Adam down to the latest birth. Oh what rapture! what joy will be there! when angels shall shout, and the whole heavenly choir shall strike up a song of praise to God and the Lamb. Oh what condescension—Christ the Lord of Glory condescends to officiate at the great feast! This will be the great feast prepared for the righteous that Isaiah speaks so highly of: "And in this mountain (The word *this* refers back to Mount Zion spoken of in the 23rd verse of the preceding chapter) shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain *the face of the covering cast over all people, and the veil that is spread over all nations.* He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. xxv. 6-9. From the above we learn that at the time of this feast, the veil that has ever since the fall intervened between man and God, and has never been rent only by faith, will be removed, and the saints see him face to face, and know him as he is. Death will also be swallowed up in victory, and mothers will not mourn for the loss of their children: for God will wipe away tears from off all faces. Indeed this is the day when the glory of God will be revealed, which has been hid from ages and generations past.

John after describing the hundred and forty and four thousand that were sealed says: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;" "And one of the elders answered saying unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great

tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes."—Rev. vii. 9-17.

Now reader we appeal to your own conscience if the privilege of sharing in this feast, and the enjoyment of eternal life, is not well worth a pilgrimage like that of Abraham's. We leave you to exercise your own judgment upon it. But says one, is this coming of Christ nigh, or not? We answer, that when the signs that Christ said should precede his coming begin to appear, then know that that generation will not all pass away till the Son of man comes. If these signs begin to appear, then he will come before this generation is all past;—"but the day and the hour knoweth no man."

From what we have already said, the reader will readily discover that when the Lord appears his saints will be gathered together; hence we see the folly of the efforts of the Missionaries to convert the world, and thus bring in the Millennium; but at the same time say nothing to the people about gathering together. Also when he appears he will destroy the wicked, so that but few shall be left in comparison to the vast number of the human family. Then what will become of those that teach false doctrines, and deny that there is any promise of his coming, and those also that say that it is a matter of little or no consequence whether he comes to reign on earth or not? Let every one answer this for himself. When he comes those that will be saved, will be looking for him, and expecting him. "If the righteous are scarcely saved, what will become of the sinner and the ungodly?"

Now the Lord hath commanded us to lift up our voices and proclaim repentance unto this generation, saying, repent ye all people, and prepare for the great and notable day of the Lord. And now kind reader, if you have not repented of your sins, it is high time for you to do it; for you know not how soon the day of the Lord will come; therefore, be up and a-doing, fit and prepare yourself for the great day. Put on the whole armour of God that you may be able to stand, have your loins girt about with truth, have on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all have the shield of faith that you may be able to outide the storms of adversity, and land safe in the kingdom of heaven: for says Peter: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." "Behold, he shall come saith the Lord of hosts; but who may abide the day of his coming?"

THE RESURRECTION.

WE have before touched upon this subject in our remarks upon the second coming of Christ, but the magnitude of it is such, that it calls for a more extensive investigation; therefore, we shall make a few more inquiries into the merits of it, which we trust will be useful to our readers, especially those who have not hitherto been engaged in the service of God.

According to divine revelation all both saint and sinner will have a resurrection; but that of the saints will be a thousand years at least, before that of the wicked. The former will take place at the coming of Christ, but the latter at the end of the Millennium.

The idea of a glorious resurrection inspired the prophets with energy; and they esteemed it a greater treasure than all the wealth, and aggrandizement that this world can afford; and indeed, as the apostle says, some were tortured and would not accept of deliverance when proffered, for the sake of, or that they might obtain a better resurrection. The deliverance proffered, no doubt, was on condition that they would deny the faith. But to proceed.

The first portion of the sacred volume that we will call the attention of the reader to, reads as follows: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming."—1 Cor. xv. 21-23. Paul dilates upon this subject to some extent in order to show the propriety of the resurrection, and thus do away the erroneous opinions that some had imbibed, that there was no resurrection of the dead. He plainly sets forth the radical change in the transition from mortality to immortality. He describes all as being sown in mortality but when raised, immortal; but he makes a distinction in the glories that they shall receive. We infer from his reasoning that it was a doctrine of the church, and an immutable decree of Jehovah that all should be raised from the dead; but in addition to this, the Lord has made a certain sure promise, that all who obey the gospel shall receive a glory when raised, that the unrighteous will not receive, because of disobedience. This decree that all shall be raised, is for the purpose of redeeming the human race from the consequences of the fall; but the Lord has decreed that there shall be a *rest*, or a sabbath of creation that all may share in on condition that they obey the gospel; therefore, those that do not obey the gospel will not share in this *rest*. When this *rest* commences those that have obeyed the gospel, and held out faithful to the end, will be raised out of their tombs in order to enjoy it; but the wicked through disobedience render themselves unworthy of it; therefore, they will not be raised when the righteous are.

The resurrection from the dead is not only a distinctive feature of the doctrine of Christ; but was considered by the ancient saints a great treasure which would amply reward them for all their toils, and privations, that they endured while engaged in the work of God. To secure unto themselves the right of this glorious resurrection was one of the grand objects they had in view: hence, Paul declares that those that are Christ's shall have a resurrection at his coming.

Some dispute that there will be a literal resurrection of the body; but we are satisfied in our own minds that the scriptures are so plain, positive, and directly to the point, that there is no room for controversy; however, for the benefit of the bewildered mind, we will give some of our reasons for believing as we do.

First, we believe in the literal resurrection of the body, because that Christ's body came forth out of the tomb, and he is the first-fruits of them that slept, and also the example, which we will now prove. The scripture says: "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass that two men stood by them in shining garments who said, why seek ye the living among the dead? He is not here but is risen."—Luke, xxiv. 1-8. See also Matt. xxviii. 1-8. Mark, xvi. 1-8. John, xx. 1-8. Christ said after his resurrection. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken he showed them his hands and his feet."—Luke, xxiv. 39, 40. Thus Jesus had flesh and bones after his resurrection. But says one, did not Paul say that flesh and blood cannot inherit the kingdom of God? We answer in the affirmative; but he did not say that flesh and bones could not inherit the kingdom of God. Flesh and blood constitute the mortal life of man; but when the blood is gone and the Spirit of God takes its place, then the man is immortal. Blood is natural; therefore, the human system becomes weak through old age; but the Spirit is eternal; therefore, it preserves, and is not subject to pain. It will invigorate the human system with power and cause it to act without weariness to all eternity. Christ did not say that he had flesh and blood; but that he had flesh and bones. We read also that Jesus appeared unto his disciples upon the shores of the sea of Tiberias, and even condescended to dine with them on broiled fish and honey comb which he had prepared himself. O ye proud priests of the present day who roll in luxury, and lean upon your places of ease, and would consider it too low an undertaking to condescend to cook food for yourselves and followers, here is a lesson for you. Christ our Redeemer who spoke as never man did, condescended to prepare food, and dine with his disciples after his resurrection! This proves to a demonstration that his body was raised from the dead; therefore,

seeing that he is the example, not only in respect to piety and godly conduct; but in the resurrection from the dead, as he came forth, as far as the literality of the resurrection is concerned, so must we. John is plain upon this: "Beloved now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him: for we shall see him as he is." 1 John, iii. 2. Paul says: "For our conversation is in heaven from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."—Phi. iii. 20, 21.

Second, there is no partiality with God; for he respects his saints in one age of the world as much as he does in another; therefore, it would be an unjust thing for him to translate the bodies of Enoch, and Elijah to heaven, and change them from mortality to immortality and not suffer others to possess their bodies in eternity. It is said that when Christ was crucified that the earth did quake, and the rocks rent: "And the graves were opened; and many of the bodies of the saints which slept arose, and came out of their graves after his resurrection and went into the holy city, and appeared unto many."—Matt. xxvii. 52, 53. In the above it is said that the bodies (not spirits) of the saints arose; therefore, if God raised many of his saints at that time, why will he not raise all in his own due time?

Having dropped the foregoing hints to prove the literality of the resurrection, and also that it is one of the principles of the doctrine of Christ, we leave the subject for the present. But shall hereafter say more respecting it in the course of our remarks on the Millennium.

THE MILLENNIUM.

"There remaineth therefore a *REST* to the people of God."—Heb. iv. 9.

"Blessed are the meek for they shall inherit the earth."—Matt. v. 6.

THERE is no subject that abounds in the bible equal to that of the Millennium or the thousand years of *rest* for the people of God, and there is nothing better to arouse the mind to a lively sense of future blessings, than the promise of this *rest*, that God hath made to all the faithful and obedient.

This *rest* or sabbath of creation will be, in our opinion, the seventh thousand years of the world; of which the Jewish sabbaths were a type. It is said that in six days the Lord made the earth, and on the seventh day he finished his work, and blessed and hallowed it, and called it holy. In the ten commandments, which were written upon the tables of stone by the finger of God, there is a strict injunction upon the people of God, to cease from their temporal labours and keep the

seventh day or sabbath holy. This constituted an item in the code of the ceremonial law, which was rigidly enforced upon the Israelites prior to the appearance of Christ. They keep a sabbath of days, and one of years. Every seventh year they let their servants, and their beasts of burden rest, and every fiftieth year, they had a jubilee, when their servants were set free. Paul speaking of these says: "Let no man therefore judge you in meat or in drink, or in respect of an holy day or of the new-moons, or of the sabbath days, which are a shadow of things to come."—Col. ii. 16, 17. Thus the sabbaths of both days and years were a type or shadow of something to come. And now we ask, what could they be a type of, but the great *rest* for the saints? The sabbath of days was a day of rest, the sabbath of years was a year of rest; and surely what can be more reasonable than that these sabbaths were a type of the great sabbath of creation. Peter speaking of the Lord's mode of computing time says: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—2 Pet. iii. 8. According to the above the seventh thousand years will be the seventh day with the Lord; hence, the regular day to be hallowed and kept holy. The foregoing are in short some of our reasons for concluding that the seventh thousand years will be the Millennium. But the chronology of time is so imperfectly kept that it is impossible for us to tell beforehand the exact time that the seventh thousand years will commence; but when the great *rest* commences we shall certainly know it.

We do not believe as some do, that this *rest* will be ushered in by the conversion of the whole world; but as we remarked while speaking of the second coming of Christ, the wicked will be destroyed, and the earth undergo a purification by fire; and then the Lord will come with all his saints and angels, and establish the kingdom of heaven on earth. The reign of Christ, and the redeemed saints will then commence on earth. However, we do not wish to be understood that Christ during the Millennium will be perpetually confined to this earth; but the idea is, he will subject the earth to himself, that it shall be wholly under his control or jurisdiction, and he will go and come as will be necessary; and the patriarchs, prophets, and immortal saints, shall reign as kings and priests under him. The prophets looked forth, and with joy hailed this day of *rest* from far, as the reward for their service in the cause of God, and considered no hardship sufficient to counterbalance the glory and blessings to be enjoyed during it. Satan at this time will be bound, so that he cannot have any power over the saints to tempt them.

In order for the earth to be made fit for the abode of the saints, it is necessary for it to be restored to its primitive or primeval purity, that is, as it was in the morning of creation. The prophets have said that this restoration should take place, and that even the beasts of the forest should become perfectly peaceable and harmless, as they were when Adam dwelt in the garden of Eden.